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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

DURING the past month we have received only one brief communication from the Rev. WILLIAM ELLIS, which, although it adds but little to the intelligence conveyed in our last number, tends to confirm our hopes of the stability of the present Government, and the continuance of perfect religious freedom to our Christian Brethren in the capital, and, indeed, throughout the country. The letter of our friend bears date July 28th, and contains the following passages:—

"We are all in quietness here, but discouraging reports frequently arrive from the provinces, and some disturbances have taken place, chiefly connected with cattle-stealing on a large scale, attended with the loss of life. I am, however, assured by the highest authorities that there is no ground to apprehend any danger to the existing order of things.

"While I have been writing the above, a kabary or message has been delivered close to my house, announcing the defeat and dispersion of the parties creating disturbance in the west, and cannons fired to celebrate the victory."

These brief statements effectually disprove the sinister reports which have found their way to Paris, and been freely circulated in the French journals, to the effect that the tribes of the interior were in a state of rebellion, the capital in danger, and the military forces of the Queen destroyed to the extent of thousands.

The letter of Mr. Ellis contains also the following brief passage, which evinces the diffusion of the Gospel, and its wide and extended influence in the remote provinces of Madagascar:—

"The arrival of representatives from distant provinces, to take the oath of allegiance to the new Sovereign, has made us acquainted with the existence of Christians among remote and important tribes, in which we did not previously know that there was a single Christian."

Since our last publication we have been gratified to receive intelligence of the safe arrival of Mr. JAMES CAMERON, of Cape Town, at Mauritius.

This letter, written on the eve of his departure for TAMATAVE, is dated August 13th. We trust that he may have been favoured with the special protection of Divine Providence on his journey to the capital, where we are sure he would be received with the warmest cordiality, both by our Missionary Brethren and many of the native Christians, who affectionately remember him as one of their fathers in Christ. The primary object with which the Directors have accepted the services of Mr. C. for a season, is to aid in the erection of the MEMORIAL CHURCHES, and other buildings connected with the Mission; but, from his knowledge of the language, and of the people, he will be able very materially to contribute also, both to their social and religious improvement.

By the last Mauritius mail the gratifying intelligence reached us of the safe arrival, at PORT LOUIS, on the 5th of September, of our four Missionary Brethren and their wives, the Revs. Messrs. KESSLER, HARTLEY, BRIGGS, and PEARSE. Mr. Kessler, the writer of the letter, informs us that, through the mercy of God, they had had an agreeable and very favourable voyage, and had arrived in safety and good health. Of course they were grieved and astounded by the intelligence which they first received on their arrival, of the Revolution in Madagascar, and the death of Radama; but they would learn from Mr. Ellis that the Queen and her ministers were expecting their arrival with every feeling of good will, with assurances both of their personal safety and their ministerial freedom, and we trust that by the end of that month they would reach ANTANANARIVO, and enter on their labours.

OUTRAGES OF THE PERUVIAN SLAVERS IN THE SOUTH PACIFIC.

WE cannot refrain from again presenting to our readers a specimen of the intelligence which reaches us on this most distressing and revolting subject, by every successive Australian mail. The letters of our Missionaries abound with bitter lamentations over the sufferings of the unhappy Islanders, kidnapped by the inhuman officers and crews of the Peruvian slavers. It may be naturally supposed that their indignation against these unprincipled tyrants is expressed in no measured terms, coupled with the earnest hope that the British Government will vigorously employ effectual measures for liberating the captives and punishing their oppressors. The subjoined statement on this painful subject, copied from the "Sydney Morning Herald," of the 21st August, is not the production of a missionary, who might be supposed to write with affection and partiality towards his suffering converts, but it is the plain unvarnished tale of an English sailor, the Captain of a vessel trading in the South Pacific, and

whose testimony may therefore be regarded as altogether unexceptionable, and entitled to implicit confidence :—

"The schooner 'Emily' sailed from Bay of Islands 3rd February for Sunday Island, and on arrival there found a large barque at anchor. On the captain of the schooner landing, he saw a number of natives that he knew to come from Duke of York and Duke of Clarence Islands, and, as he could speak their language, they told him how that the barque had visited their islands, and that the captain and crew, well armed, landed in their boats, drove all the people down to the beach at the point of the bayonet, took every man, old and young, that had any strength, and took them on board the ship, leaving none on the two islands but a few old white-headed men and some women and children. The islands are almost depopulated. There were a number of natives from Savage Island on board, as well as from Manikie, Danger, Easter, and other islands. There were about twenty-five women and forty children taken off Easter Island. When the slaver made Danger Island, the Missionary ashore sent a canoe off to know what vessel it was, and to obtain information. On the canoe coming alongside, both it and the man were hoisted on board; the latter was put below the hatches, and the former broken up for fire-wood. The object of the slaver visiting Sunday Island was to try and restore the health of his cargo, which must have been very numerous, as 300 or more of men, women, and children, that were in a dying state owing to their crowded condition, were landed in a most deplorable plight. They were so emaciated and feeble that they could not stand, some not able to crawl. The first launch-load that was landed consisted of fifty-three men; only three could stand of the number, three were found dead on the launch reaching the beach, and the residue were hauled out of the boat in the roughest manner to be conceived, and thrown on the beach—some beyond the surf, and others in it. Several were drowned where they were thrown, and eighty died immediately after being landed. Some, not having strength to crawl beyond the reach of the tide, were drowned. As soon as some of the others gained a little strength, and were able to move about, they eat almost anything that came in their reach, and the consequence was that diarrhœa, flux, and cramp seized them and carried them off in numbers. The dead bodies were buried on the beach in the sand, and when the tide rose and the surf set in all the bodies were disinterred, and strewed all over the beach, and allowed to remain as the tide left them. On the 19th April a considerable number of the people had partially recovered and were able to walk about. Many of them intended to start for the high land just before the sailing of the barque, and hide themselves, which they can do, as the island is favourable for that purpose. The slaver is a beautiful-looking vessel, of about 400 tons measurement, and is remarkably fast in her sailing qualities. She has various names, flies a variety of flags, and is well armed. The captain and the greater part of the officers are Spaniards. Her crew is well appointed; beside petty officers, there are twenty men of various nations before the mast. When lying at anchor at Sunday Island, and when a portion of the ship's crew were on shore on duty, there was a well-organized system of signalling carried on all the time by those on shore, and the ship. They were continually on the alert. If a sail hove in sight, which was occasionally, as whale ships have been accustomed for years to get supplies there, they immediately got under way. Every time the captain landed he was armed with a gun, revolvers, and bowie knife. Everything that was on the island,

such as cattle, pigs, fowls, potatoes, and all kinds of vegetables, and anything that was useful to him, were appropriated to his own use. He was to sail direct for Callao on 1st May. This vessel is one of seven, of a similar nature, that are known to have been among the islands. This same barque visited the east end of Upolu, one of the Navigator Islands, and took a native out of a trading boat that was returning to Apia, as well as what money there was, and some oil, and afterwards sent the boat adrift with one European in it, when the land was just visible from the ship, without food or water. The boat reached the land after being at sea two days. The population of Sunday Island, before the arrival of the slaver, consisted of four families, numbering twenty-two in all. Their occupation was cultivating a variety of vegetables and rearing stock to supply the whaling ships that periodically visited the island. In fourteen days after the natives were landed out of the slaver, the residents, who were Europeans, were attacked by the same disease as the natives were, and in a few days eight out of the twenty-two died. On the arrival of the schooner all of them but one man were ill, and he had to attend to all as well as bury the dead. As soon as the residue would bear removal they were taken on board the schooner, and on its arrival at Apia they had all recovered. Some families had lost a father, some a mother, and one both father and mother. There was a poor little girl of fourteen months old, and her brother of eleven years old, who were left destitute and orphans. The little girl found a kind protector at Apia, and the little boy is on board the 'Ocean,' brig. Sunday Island is uninhabited now."

SOUTH AFRICA.

MISSIONS IN THE INTERIOR.

It is several months since we were able to supply our readers with any direct intelligence from this remote field of Missionary operations. Our Brethren have long been waiting with earnest hope, and yet with painful anxiety, for the opportunity of carrying out the long-cherished object of establishing a Mission on the *North* of the Zambesi, among the tribes of the Makololo, under the Chief, Sekeletu. This difficult enterprise, however, could only be attempted on condition that the Chief and his people removed from the deadly climate of Linyanti—where our lamented Brother Helmore, with his devoted wife and children, found their graves—to the more elevated and salubrious region northward, called Tabacuen.

In the meantime, Messrs. McKenzie and Price have been employed among the Bamangwato tribe, situated nearly midway between Kuruman and the country of the Matebele. Although the aged and cruel despot, Moselekatse, had manifested no wish to have the number of missionaries in his country increased, yet he had repeatedly assured our venerable Brother, Robert Moffat, that he would abstain from all aggressive wars on the surrounding tribes. But the promises of selfish and sanguinary tyrants are of little value; and it will be seen from the following interesting but affecting narrative, that the last days of the unprincipled Chief

are marked by the same course of robbery and bloodshed which has so deeply stained his former years. The letter of our Brother, Mr. McKenzie, though long, will amply repay the attentive reader, and afford a new illustration of the ancient and inspired testimony, "The dark places of the earth are full of the habitations of cruelty."

"Bamangwato, 27th April, 1863.

"REV. AND DEAR SIR,—In more than one of my letters from this place, I have been able to speak favourably of the prospects of the MAKOLOLO MISSION. In fact there was good reason to believe that before the end of 1863, your agents would be at work in a healthy locality on the north bank of the Zambesi, instructing the newly removed Makololo. But I am sorry to say that an event has taken place bearing most unfortunately on this project.

INVASION OF THE MATEBELE.

"When the hunters and traders passed this place from Moselekatse's country, in September and October last, it was rumoured that the *Matebele* meditated an attack on the Bamangwato. Although Sekomi, our chief, had no reason for presuming on the friendship or consideration of the Zulu chief, still Moselekatse had so often pledged himself to Mr. Moffat to give up his warlike policy, that a certain impression was made, even on the suspicious native mind.

"On Thursday, the 5th March, however, Sekomi and his tribe received definite intimation that a Matebele army was approaching, and that already several large cattle posts had fallen into the enemy's hands. Happening to pass through the *kotta*, or court, that morning on my way from school, I heard the first messenger —all breathless and excited—give information concerning the approach of the Matebele.

PREPARATIONS FOR DEFENCE.

"The war-cry at once resounded through the 'kloof' in which the town of the Bamangwato is situated, and soon from all quarters men streamed into the *kotta*, some armed with guns and others with the assigai (or spear) and ox-hide shield. The first thing to be done was to collect the cattle from the various posts, with the sheep and goats. Men having been despatched for this purpose, and sentinels placed at the various entrances to the Bamangwato Hills, Sekomi marched out of the town at the head of his men, and held what I suppose must be called a review, although it was certainly a different spectacle from what is indicated by that expression in civilized countries. There was no marching, no defiling, no sham-fighting; but the chief squatted on the ground, dealt out ammunition, &c., to those who required such supplies, inspected the faulty lock of one gun, and the frail stock of another, all the while inquiring after the absent, conversing with those around him, and listening to the account of every newly arrived herdsman, who, leaving his charge in the hands of the Matebele, had fled for his life. In passing my house after holding this 'review,' Sekomi jocularly asked me if I were going to help him against the Matebele? Replying in the negative, I reminded him that I was a promulgator of peace and goodwill amongst men; that I had no quarrel with the Matebele; and that I was persuaded they also would regard me as a neutral party. His reply was to the effect that Matebele warriors did not make nice distinctions, and that the colour of a man's skin was not easily discovered

in the darkness of night. He then informed me that they expected to be attacked during the night or very early in the morning. 'In olden time,' added the chief, 'whilst our herdsmen were still informing us of the loss of our cattle, the thieves themselves were wont to fall upon us before we could make any preparation for self-defence; but to-night they will find us ready; and should they choose to enter the town from the plain, they will find it empty.'

REFUGE ON THE MOUNTAINS.

"Sekomi having given orders that all the women and children should take refuge on the mountains, and that all property should be removed thither also, a strange and melancholy spectacle presented itself to the eye. The several narrow paths leading to the top of the steep rugged mountains were for some time densely crowded with women, each one carrying a large bundle on her head, one child on her back, and the rest struggling up the ascent before her. For some time the old men, and women, and servants, and children, followed each other up the hill as closely as people do in Cheapside. That night, Mrs. McKenzie was the only female in the town of the Bamangwato, and our children the only little ones who had not been removed to the mountain fastnesses. People passed to and fro the whole night under arms; every one was on the alert; and Mrs. McKenzie and myself slept as little as the Bamangwato. About ten o'clock, the young chiefs paid us a visit, with several of those who attend church and school, surrounded by whom I offered up prayer before our door, in the bright moonlight. During the night we collected our letters, portraits, accounts, &c., in a little box, so as to be easily removed. Although we could not sleep like our children, we could commend them and ourselves to the merciful protection of God, our heavenly Father, and enjoy the peace of mind consequent on trust in the Almighty.

"At length the morning dawned without any attack having taken place. The cattle, sheep, and goats, from the outposts, came pouring in, and were hastily driven up the mountains. The 'kloof,' for a time, resounded with the lowing of cattle, the bleating of sheep and goats, and the shouts of their drivers. In stating his plan of defence, the chief informed me that, should the enemy make the attempt from the plain, they were to be allowed to enter the town, and to set it on fire if they chose; that a number of cattle were to be kept in sight (as a bait for the Matebele), on the side of the mountain behind Mr. Price's house, and right opposite my own; and that the fight would therefore take place, as it were, on our premises. Sekomi said he was sure to beat them on this ground; but that, should they approach from the plain, he would not risk an engagement elsewhere. He added that he was sorry our houses were in the way, but that he could not help it. In the event of the Matebele endeavouring to reach the town from the north, which was nearest the scene of their depredations, the Bamangwato were to meet them on a 'haugh' in the heart of the mountains; and, if beaten, were to fall back on the vantage-ground before referred to.

THE MISSIONARY AND HIS FAMILY RETREAT FROM THE DANGER.

"After seriously considering our position in connection with this statement, and taking into account the merciless and bloody character of the Matebele, I came to the conclusion that it would be best for Mrs. McKenzie and children to retire to the mountains until the danger became less imminent. When I heard one cattle-herd

after another narrate the cowardly, spiteful, and bloody deeds which had been enacted at the cattle-posts, my resolution was confirmed. Whilst Mrs. McKenzie and children remained in the house, I could not but feel uneasy as to the result of a midnight rush of such savages, every one of whose spears had repeatedly drunk the blood of the aged and the decrepit, the defenceless female and the tender infant. Khame, the eldest son of the chief, kindly furnished me with a few men, who conveyed to the top of the mountain the articles which we had resolved to remove from the house. Accompanied by these people and by our servants, Mrs. McKenzie and the children took their departure. I afterwards followed with the cattle, and found my little family seated on the grass beneath a tree, their nearest neighbour on one side being the chief wife of Sekomi, and on the other, Koenvaad and Joseph de Buys, natives of the Transvaal country. This was Friday morning: it was Wednesday evening of the following week before Mrs. McKenzie left her 'refuge' on the mountain top; and the native women remained for two or three days longer.

LIFE ON THE MOUNTAINS.

"I cannot describe this life on the mountain as having been at all pleasant: for the place itself was well known to be a haunt of wolves and tigers; in fact, but a few days before, a sheep had been killed in broad daylight not many hundred yards from where Mrs. McKenzie and the little ones slept in the open air. But we heard nothing of such unwelcome visitors, and cannot but think that the overwhelming rush of people into their haunts must have driven both wolves and tigers to seek a lair elsewhere. South Africa is well known to be a very thirsty land; all its inhabitants are ever ready to welcome rain, and many pretend to be able to conjure it from the reluctant clouds; yet the showers which on more than one night aroused the sleepers on the top of the Bamangwato Hills, were anything but welcome. The people disappeared in fissures, and crouched under ledges of rocks; Mrs. McKenzie drew her little ones closer to her, and a kaross spread over their heads on the branches of the tree, formed a pretty good protection from the rain, which fell in torrents. It was my intention to remain in the house during the night, that, in case of an attack, I might be able to inform the assailants that the premises belonged to a missionary; but such was Mrs. McKenzie's description of her first night on the mountain, alone with her little ones, that I considered it necessary afterwards to form one of the party myself. Our house was thus left without an occupant during the night; but a Makalaka woman, whom I had saved from starving a few months ago, slept on the premises. Being still weak, and sadly afflicted with St. Vitus's dance, although able to go with her mistress, she preferred remaining among our pots, and we allowed her to do what she pleased.

HONESTY OF THE BAMANGWATO.

"I have to record to the credit of the Bamangwato, that although Mr. Price's premises were entirely deserted, and my own every night left in charge of a single woman, no attempt at theft was made. Of course, so long as Mrs. McKenzie and the children remained on the mountain, my attention was divided between them and our premises. The awkwardness of my position will be seen, when I state that it would be much more easy to climb to the top of Arthur's Seat, Edinburgh, than it was to reach our encampment on the top of the Bamangwato Hills. You will have a pretty good idea as to how I occupied myself between Friday and Wednesday (and you will

excuse the illustration) when I inform you that, during the above period, I wore out a pair of good English-made boots, and lamed myself into the bargain.

FIGHT BETWEEN THE BAMANGWATO AND MATEBELE.

"While we were scaling the mountain on Friday morning, the Bamangwato had assembled in the haugh already referred to. It seems there was a good deal of talking; and Sekomi (who, besides being chief, is also *'ngaka*, or doctor, or sorcerer) was earnestly engaged in reading his dice, and repeating his incantations, when he was interrupted by Khame, who very abruptly informed his father that he was taking up too much time with these things; and that as for himself, he (Khame) wished to fight and to have done with it. The chief, who felt proud of his son, 'pocketed' the insult which, in his priestly character, he had sustained, and immediately ordered out the two youngest regiments or "mepato," viz., that of Khame and that of his brother Rhamane. The people were so pleased with the conduct of their young chief, that several old men, who of course did not belong to his regiment, tried to join it as it moved off, but were seen by Sekomi, and ordered back. The two chiefs next in rank to Sekomi also joined Khame's party, followed by a number of their men. So far as I can judge, the whole force under Khame did not exceed two hundred. Of these the majority had guns, and about eight were mounted on horseback. Before he rode off, Khame was addressed by his father to the effect that he must not imagine he was going on an elephant hunt; that he was marching against *men*, and not merely *men*, but *Matebele*.

"It was late in the afternoon before they came in sight of the Matebele, who, contrary to their usual custom, had been advancing slowly, apparently in no hurry to attack the town. They were marching in three companies, two of which were together, and these the Bamangwato attacked. At first the Machaga, who were armed with spears and shields, made light of the guns, imitating their report; but they soon changed their mind. Moving in compact bodies, every ball told on some of them; so that when charged by those on horseback they gave way, some of them throwing down their arms and fleeing. These, however, were rallied by the others shouting to them that they were disobeying the great law of Moselekatse, which forbade any of his warriors to run from the enemy. While the day was thus with the Bamangwato, the third company of Matebele, which had been following up a cattle track at some distance, hearing the report of firearms, hastened to the scene of action, and seeing how matters were going, crept along under cover of the rank grass, until they got close behind the Bamangwato. They advanced until they were discovered, when they sprang to their feet, and raising their wild war-cry, rushed as one man on the forces of Khame. The retreating Matebele, finding that their comrades had come to their assistance, turned round on their pursuers; so that now the Bamangwato found themselves surrounded by the enemy. Khame shouted to his men to stand; but his authority was soon at an end. Many of the Bamangwato had shown symptoms of fear from the beginning, and fought only after they saw that Khame and his young men were gaining the day. Now, when they beheld Machaga on every side, the old fear of the Matebele seemed to return to them, and they fled in all directions, the horsemen doing their best to cover their retreat. The Matebele did not pursue them far; and the Bamangwato returned during the night, leaving about twenty dead on the field. The loss on the other side was much greater, according to reliable reports which have since been received.

INCIDENTS OF THE BATTLE.

"Out of many incidents which occurred in the fight, I shall narrate one or two. Pelutona, one of the chief men who went with Khame, being very fat and on foot, soon fell behind in the retreat, and would have been killed but for the gallant conduct of one of his men. This devoted heathen servant put himself between his master and his pursuers, saying to the former, 'Now, take a good breathing, they have to kill me first; and before they do so you will be well rested, and able to escape.' Instead of firing at once at the Matebele (who by this time had a very wholesome dread of the guns), this man kept them at a distance by now and then pointing his gun at them; until at length, thinking they were now far enough from the main body, and seeing that the Bamangwato were not now afraid of them, the Matebele gave up the chase. The following is an instance of a very different description. In the course of the retreat of the Bamangwato, one of them found himself at some distance from the others, and closely pursued by a Letebele. His gun was loaded and cocked too, but he had not courage enough to enable him to stand and fire; so he ran as fast as he could, carrying his gun on his shoulder. To the surprise of both pursuer and pursued, bang went the gun, its terrified bearer still running at the top of his speed. Whether the ball had passed somewhat near to the Letebele is not known; but at any rate he at once gave up the pursuit, evidently of opinion that he was altogether too dangerous a fellow who could thus fire over his shoulder without slackening his pace. Another man was brought to me five days after the battle with *nine* spear wounds in his arm and body, all of which were deep, and one of which completely maimed one leg. He had shot three Matebele, but was surrounded while reloading, his gun was taken from him, and he himself stabbed and left for dead. Coming to himself during the night, he crawled out of the way to a place of safety; but it took him five days to get home, as he could not walk. The wounds being all clean cuts, soon healed, and he is now quite well.

THE MISSIONARY'S PROPOSAL FOR MEDIATION.

"On Saturday it was confidently expected by the Bamangwato that they would be attacked; and their expectations were confirmed by the reports of the scouts that the Matabele were advancing. It was taken for granted that when enemies whom they formerly despised as unworthy of their steel had met them in the open plain, the Matebele warriors would consider themselves in honour bound to vindicate their character by destroying the town and gardens of those who had been guilty of such temerity. But the day and night passed, and Sabbath dawned, and still the Matebele came not. I conducted Divine service in my house, the congregation under arms, and momentarily expecting the news that the attack had begun. As one means of putting an end to this state of suspense, the idea occurred to me this morning to visit the Matebele camp, with the undefined hope that earnest expostulation might avail to avert further bloodshed. I communicated my desire to Khame and some other Bamangwato, but they unanimously urged me not to go; that my counsels would be unheeded, and my own life placed in danger. They said that when the Bamangwato horsemen first made their appearance on the battle-field, the Matebele called out, 'These are *makoa*' (white men); and that some might still labour under this impression. Out of curiosity, I called two Matebele refugees, and laid the matter before them. I asked them, if they were still in the Matebele army, and being on duty as sentinels, saw me approaching their camp, what would they do?—would they

waylay me in the long grass, or meet me openly and demand my business? The men seemed puzzled; hesitated some time; looked at my face and then at one another; and at last replied that they thought they would show themselves to me, and demand my business. On some one asking them if they had taken into account the facts of the late engagement, especially in connexion with the terror inspired by the horsemen, the countenances of the two Matebele assumed a rather embarrassed aspect, and they at length answered, 'Your reception would depend very much on the individual character of the advanced sentinels, and on the particular humour or impulse which was then uppermost in their minds.' 'Does the Teacher know,' continued one of them, 'that it is reckoned an honour among my former comrades to kill a white man? It is only old Matebele that can boast of having done so. Then, in the event of any investigation by the chief, it would be easy to say that they thought you were a Boer, or even a native spy.' Their manner, as much as the words of their answer, induced me to relinquish the idea; for I was convinced that the risk incurred in taking this step was not counterbalanced by any well-grounded hope that my advice would be taken. I remembered that the army of the Matebele had left their country in opposition to the expressed, or, at any rate, well understood wishes of my brethren, Messrs. Thomas and Sykes; and I had no reason for supposing that a stranger would have more influence with them than their own missionaries, or that they themselves would now be more open to reason, after the irritation of a fight in which one-half of their army had been forced to retreat before enemies whom they despised, than they were before they left their own country.

RETREAT OF THE MATEBELE.

"It rained heavily during the night of Sunday; it was as dark as pitch, and in every way suitable for deeds of blood. Now was the time for the Matebele to attack; for the firearms of the Bamangwato got more or less out of order, especially the old-fashioned flint muskets, whose owners had frequently nothing but a tattered handkerchief with which to cover the lock. To the astonishment of all, the night, which had been one of discomfort and anxiety, passed over in peace. Early in the morning, however, Sekomi's advanced sentinels brought the intelligence that the Matebele had advanced to the foot of the mountains, within a few minutes' walk of the place where the Bamangwato lay in waiting for them. Every one was in readiness for immediate action. The chief gave orders that no cattle should descend from the hill to drink. We could distinctly hear the report of the guns fired by the Matebele—being those which had fallen into their hands in the fight. After an hour or two spent in this way, it became evident that the enemy did not intend to advance on the town. They were reported as eating water melons, and destroying what they could not eat in the outlying Bamangwato gardens. It was evident they were ready again to fight in the open plain; and it was equally evident that they were afraid to venture into the narrow passes leading to the town of the Bamangwato. In a short time the report came that the enemy was moving off, and afterwards it was ascertained that they were retracing their own steps, and not, as was imagined, moving round the mountains to the more accessible side of the town. The news had a wonderful effect in brightening up the countenances of the Bamangwato, although they were not without suspicion that the retreat was a feint; and that, as in olden time, the Matebele would return when they thought their enemies would be off their guard. Men were therefore selected

for the purpose of following the enemy and watching their movements. They were to sleep where they slept, and, in the event of their returning to the attack, were to hasten before them and inform the chief. On Tuesday morning a second party was sent off; and in the afternoon the first returned, bringing the intelligence that the Matebele were still retreating. On Wednesday it was ascertained that the oxen, sheep, and goats, which they had secured, and which had remained at a distance from the Bamangwato under strong guards, were being collected by their captors, who were now in full retreat homewards. Feeling convinced that all danger was now over, we this evening re-entered our house, thankfully cherishing the hope that the disturbance and anxiety were now at an end.

CRUELTY TO A MATEBELE CAPTIVE.

"On Thursday the message was brought to the chief, Sekomi, that a Letebele, found without spear or shield, had been taken prisoner, and that they awaited his orders as to his fate. The order was that he should be put to death. I learned this from Khame, only after the men had left who were to kill him; but immediately hastened to the chief, and expostulated with him as to the cruelty as well as bad policy of such conduct. He at once despatched another messenger to countermand his order, telling me he had given me the man's life. But what was my regret to see the first messengers make into the kotta while I was still there, and announce that the King's command had been obeyed. The poor defenceless wretch had been put to death, although, as I afterwards learned, he pleaded with pitiable earnestness that his life should be spared, and he brought to Sekomi.

INDISCRIMINATE SLAUGHTER BY THE MATEBELE.

"In this incursion the warriors of Moselekatse have more than sustained their character for bloodthirstiness. They have butchered old men, women, and little children at the Bamangwato cattle posts. Young women and grown up boys and girls they spared, driving them as captives; the former to cultivate their gardens, and the latter to be trained as *Machaga*, or warriors.

"After their departure from this place, the Matebele perpetrated, on an extensive scale, one of those treacherous and bloody deeds so characteristic of heathen warfare in this country. You are aware that Mahuku—a Bechuana chief, whose town lies (or rather lay) between this and the Matebele country—occupied this district as a vassal of Moselekatse. His brother, Kirekilwe, who formerly occupied a similar position, apparently desirous of independence, fled southwards some years ago, and became a chief man under Sekomi. Some months ago he suddenly deserted the Bamangwato, and, with his wives and one or two followers, fled to Seleka, a petty chief, to the east of this. As soon as the Matebele passed southwards to attack the Bamangwato, Kirekilwe left Seleka's town, and joined his brother Mahuku at the town of the latter. It is said that these two brothers instigated Moselekatse to attack Sekomi; but that the chief gave his warriors permission only to steal the cattle, and forbade them to attempt to assail the Bamangwato in their fastnesses. When the army returned and reported their loss from the Bamangwato guns, in an engagement in the open plain—informing the chief that three of his own sons were among the slain—Moselekatse would seem to have suspected treachery on the part of his Bechuana dependents, Mahuku and Kirekilwe. They had instigated him to the raid, and then they had given information to his enemies. They had called him to

listen to the lowing of the Bamangwato cattle, and the bleating of their sheep, that they might destroy his warriors and cut off his own children. Filled with rage, he issued the dreadful order to his army that they were not to see his face till they had destroyed Mahuku and Kirekilwe, and every one belonging to them. This order was carried out in the spirit in which it was given. The Matebeles made their appearance in the neighbourhood of Mahuku's town, and sent for the two brothers, professedly to receive the cattle, sheep, and goats, which Moselekatse was to intrust to their care. At the same time the Matebele messengers were directed to stay in the town, and by friendly conversation remove all suspicion from the minds of their intended victims. The plan succeeded. Mahuku was in the habit of herding Moselekatse's cattle; and perhaps he had special reason to hope that some of the fruits of this raid would fall to his share. Indeed, so entirely were the Bechuana thrown off their guard, that several young men followed their chief, hoping to be 'treated' by their *balekane*, or comrades, among the Matebele. In the forenoon of that day, the women working in Mahuku's gardens heard a dreadful noise in the camp of the Matebele; sounds were borne to their ears so like the cries of the dying and the shouts of their murderers, that they hurried home to give the alarm. Finding, however, the party of Matebele still sitting in the public court in friendly intercourse with such of the men as had remained at home, they contented themselves, although not without misgivings, by whispering their fears to some of their friends. No heed was given to what they said. They were told that they had heard nothing but the sounds of rejoicing, mingled with the lowing of the Bamangwato cattle, and the bleating of their sheep and goats. In the meantime the doomed chiefs and their followers had entered the camp of the Matebele with most unsuspecting confidence, and been received with protestations of friendship. When fairly in their power, however, the *Machaga* sprang on their victims as tigers on their prey; and not one escaped. It is stated that the Matebele were so enraged with Kirekilwe, that they did not kill him outright, but hacked off his hands and feet, and left him thus on the ground, to pine in anguish, or to be torn to pieces by wild beasts. Thus far successful, the savages made for the town, surrounded it, and, giving the signal to those within to rise on their hosts, received on their spears all who endeavoured to escape from their treacherous murderers. Only young women and boys and girls were spared. Amongst this number were two Bamangwato women, who had left Kirekilwe and his followers. It was from their lips that we received the first detailed account of this revolting transaction. Spared from the death which had been the portion of so many, these women strove to gain the confidence of their captors, and soon succeeded in doing so. Having fulfilled the command of their chief, the Matebele despatched a messenger to the capital with the intelligence, who, on his return, would acquaint them with the further wishes of the king. In the interval, the Matebele coolly occupied the houses, and ate the fruit of the gardens of those whose remains were strewed around them. One act—the crowning one in this dreadful story—remains to be told. They stripped the dead of the scanty clothing usually worn by heathen Bechuana, and therewith manufactured cinctures, after the Matebele fashion, for the surviving children! (Thus the boy would wear, and have constantly before his eyes, the clothing of his own father, which he had seen torn from his mangled remains!) Surely such an act gave exquisite pleasure to him who has said to evil 'Be thou my good;' for it is

purely and intensely devilish! At length the order arrived from the chief to advance, but the night before they were to commence their march the two Bamangwato women contrived to make their escape. While they served their captors with feigned alacrity, they eagerly looked for indications that some of their friends had escaped; but, alas! the evidence was on the other side. They saw in the hands of the Matebele skins or ornaments belonging to every one whom they knew in the town, the only exception being a son of Mahuku, who it is just possible may have escaped.

RETALIATION—MATEBELE CATTLE STOLEN BY THE BAMANGWATO.

"About a fortnight after the departure of the Matebele, Sekomi organized and secretly despatched a party of his best men, to 'lift' the Matebele cattle from posts *lying to the S.E. of the Matebele country.* Of course it was a dangerous expedition, it being very easy for the Matebele to intercept them on their return. They relied on being out of the reach of the Matebele before the army of the latter, which they knew had been sent for a time to the N.W. of Moselekatse's country, could be led against them. And in this hope they were not disappointed. Some three days ago they arrived with the oxen of two large Matebele posts, and a drove of sheep and goats. The chief kept this business a secret from me, as also from Khame; it being given out that the party had gone to collect the Bushmen who had been scattered by the Matebele. On the arrival of the party, Sekomi, who was ashamed to come himself, sent Khame, with the message that he knew I should blame him; but that he wished to obtain something in place of the cattle, &c., which the Matebele had stolen from him. Khame, who was baptized by Mr. Schulenborg, and is a very promising young man, refused what must have been to him a most tempting present, in the shape of a handsome number of stolen cattle. He told his father that, had he been consulted, and had given his consent to the expedition, he would have accepted of the cattle without any scruple; but that he was no longer a child, and would not be appeased for having been treated as such by a present of cattle. 'Should you continue,' said Khame, 'to wage war without my consent or knowledge, you will find some day that you will have to fight it out yourself; for I will fight only in a righteous war.' I was much pleased by this firmness on the part of Khame, who is a most obedient son in other respects. Indeed, in the midst of war and tumult, the work of instruction has gone on steadily, There is a good attendance at school, and the Sabbath congregations are increasing in number.

DARKENED PROSPECT OF MISSION TO THE MAKOLOLO.

"In summing up a communication which I write with feelings of keen disappointment—a disappointment which I know will be shared by the Directors and friends of the Society—I would briefly indicate the effects which are likely to be produced on missionary operations by the resumption of a warlike policy by Moselekatse.

"So far as one can see at present, it is not likely to affect the position of our brethren at the Matebele. Although anxious to hear from them, having received no letter since November, we hear, from the Makalaka already referred to, that when their friends came home from weeding the distant gardens of Moselekatse, the missionaries were quite well. This would be about January or February.

"In connexion with the Makololo Mission, the Directors will observe that a tribe has been attacked by the Matebele, with which Missionaries were well known to

reside. Indeed, Moselekatse and his warriors had good reason to believe that a daughter of Mr. Moffat was resident amongst the people, whose cattle they stole, and whose town fear alone kept them from attempting to destroy. We may argue, therefore, that if Moselekatse would attack the Bamangwato under such circumstances, there is a moral certainty that as soon as the Makololo left the impregnable country of Linyanti, their inveterate enemy would seize the first opportunity to avenge his men, who were treacherously left to perish on an island, by boatmen in the interest of the Makololo. The question then to be considered is, *not* only whether the likelihood of an attack by the Matebele on the Makololo should deter a missionary from proceeding to instruct the latter; but whether, in face of what has now happened at the Bamangwato, he would be warranted in inducing the Makololo to remove from a place of security into the teeth of enemies who have an old grudge against them, and who would not be deterred from taking their revenge by the presence of a missionary. Of course it is evident that, in the event of such an attack, both missionary and his message would be very unpopular among the Makololo. Were the Makololo *now residing* at Tabacuen, or any other situation sanctioned by the Society as suitable for a station; or were they, notwithstanding what has taken place, to agree to remove thither of their own accord, I should be quite willing to become their missionary, for my position would then be only what it is now: I should be residing among a people who were in danger of being attacked by the Matebele. What I shrink from—and what I am persuaded the Directors will shrink from—is *the responsibility of the political act* of removing the tribe of the Makololo into a position in which *we now feel certain* they would be attacked by the Matebele.

"But we have not yet lost heart; if God be for us, who can be against us?

"The path of the Makololo missionaries was never a very plain one: but it is certainly smoother now than at the beginning. The tribe seems willing to fall in with our plans. There remains but one obstacle, and God will remove it also; and the agents of the London Missionary Society will yet, I trust, date their communications from the north bank of the Zambesi. In the meantime, and especially should the Bamangwato and Bakwena stations come into the Society's hands, your agency will need to be reinforced; so that one or two might be able to take advantage of a favourable turn of events in the interior, without sacrificing the interests of any station already in occupation.

"It will be necessary to communicate this season with the Makololo; who, but for this war, would be expecting us with our families, to fulfil our expressed intention of taking up our residence among them at Tabacuen, or some other suitable locality. I should like to visit them personally, as also the tract of country supposed to be suitable for the establishment of a Mission Station. Of course, should I undertake such a journey, I should leave Mrs. McKenzie and the children at this Station, on account of the present disturbed state of the country. I shall be able to come to a decision on the return of Mr. Price, who is likely to be accompanied by Mr. and Mrs. John Moffat. We have just received the sad intelligence that God's afflicting hand has been for the third time laid on our dear Brother Price's family, and that his little child has been taken from him.

"Believe me, ever yours truly,

"Rev. Dr. Tidman." "John McKenzie.

DECEASE OF MISSIONARIES.

Within a very short period, *six* of our devoted missionary agents, some in the spring time of their career, and others veterans in the service, have exchanged the toils of earth for the rest and blessedness of heaven. Of these, the deaths of *three* were recorded in our October number; and it is now our mournful duty to add to the list the names of *three others*, of whose departure we have since received intelligence.

DEATH OF REV. W. ROSS, OF LEKATLONG, SOUTH AFRICA.

The Rev. Wm. Ross, late of Lekatlong, South Africa, after suffering from a severe and protracted attack of dysentery, expired peacefully in the bosom of his family on the 30th July.

Our esteemed Brother left England at the latter end of 1840, and reached Kuruman, in the Bechuana country, in July of the following year. After labouring at that station until January, 1844, he commenced a mission among the Bamanguaketze, at Touns, on the Kolong River. Thence he removed, in 1846, to Mamusa, and in 1851 to Griqua Town, where he remained until August, 1855, when he removed to Lekatlong to co-operate with Mr. Helmore, and on the lamented death of the latter, in April, 1860, he succeeded to the sole charge of the station. Mr. Ross approved himself a faithful, zealous, and laborious missionary.

LETTER FROM REV. ROBERT MOFFAT.

"Kuruman (S. Africa), 20th August, 1863.

"My dear Brother,—It is probable that you will hear, through the Rev. W. Thompson, before receiving this, that our brother and fellow-labourer, Mr. Ross, of Lekatlong, is no more with us. He expired on the evening of the 30th ult. Having heard that he had been suffering from a severe attack of dysentery, I left this on the 14th, and on the fourth day after was with him. I found him sitting up, and considerably altered in appearance. After expressing the great pleasure he felt on seeing me, he added, 'Are you come to see me die?' I said, 'No! but I am come to endeavour, as far as in my power, to restore you to health.' Mr. Hughes, who had been there for the same purpose, returned home the day before I arrived. Mr. Ross had now been confined almost entirely to his bed since the 1st of June, having been suffering from diarrhœa for three weeks previous. Just before Mr. Hughes left there were some favourable symptoms; but these, like others, had proved deceptive, for the morning after Mr. H.'s departure he appeared more than ever convinced that his sickness would be unto death, and calling in his younger children, spoke to them as a dying father would wish to do in the prospect of a long, long separation. After making myself fully acquainted with the case—the progress and extent of the disease, I felt convinced that there was very little room left for hope. It appeared also to me that everything had been done which circumstances permitted. Mrs. Ross, who possesses a valuable share of medical skill, had been, as might be expected, unremitting in her endeavours to arrest the deadly disease. Medicines and means were had recourse to, which I had scarcely known to fail, even

in very desperate cases. But his strength gradually declined, and to those who were in constant attendance on him, the only wonder was that he held it out so long, and which can only be attributed to a naturally strong constitution.

"His end was peace; and he died professing the blessed hope and a full assurance of soon being with Christ. He frequently repeated the text, 'I know in whom I have believed.' I am not aware that he ever breathed a wish to get better, always expressing his entire resignation to the Divine will. The shadow of a doubt appears never once to have crossed his thoughts. His experience was quite in keeping with the general cast of his mind, and exhibited unwavering faith in the promises, entire submission to the will of God, and perfect peace. Passages of Scripture, which he frequently quoted, indicated a near view of heaven. Nothing like a murmur escaped his lips, though he did indeed long to depart and to be with Christ, a wish he often expressed. On one occasion, while holding Mrs. Ross's hand in one of his, and my hand in the other, he looked on first one and then the other, and begged us most imploringly to help him. When asked what we could do, he repeated, again and again, with great earnestness, 'Help me on my way to be with Jesus; I wish to be with Him soon;' but pausing from a state of great excitement at what must have appeared a near prospect, he added, 'I hope I am not impatient.' To one entering the room (once a domestic), he asked, with a smile, 'Are you come to see how a Christian can die?' When he happened to witness strong expressions of feeling in Mrs. R., he would at once address her in consolatory language, assuring her of the happiness he felt in the prospect of death. His mind continued perfectly clear to the last. An attendant proposed to wipe his face and hands with a wet towel. He consented, and when this was done, he said, or rather whispered, 'I am going now.' He was right, for in a few minutes more he found himself where he had so often desired to be. He died at the age of sixty-one, having for twenty-two years laboured hard and perseveringly in the Bechuana Mission.

"Though I had been two weeks at Lekatlong, I felt it my duty, both on account of the mourning family of our departed brother, and arrangements to be made in reference to the Church, &c., to remain a week longer.

"You will doubtless, with us, sympathize deeply with Mrs. R. and family in their painful and unexpected bereavement. She will probably remain two or three months, to arrange her temporal affairs, and will then remove to the south, where she has relations.

"I remain, dear Brother,

"Yours affectionately,

(Signed) "Robert Moffat.

"Rev. Dr. Tidman."

DEATH OF REV. ROBERT WILSON, B.A., OF HANKOW, CHINA.

In October, 1859, the Rev. Robert Wilson, B.A., embarked for the city of Shanghae, full of hope and animation in the prospect of a long career in the service of Christ in China; but within less than four brief years our brother's earthly course has been run, and his co-labourers in the field, and an affectionate wife, survive to lament their irreparable loss.

Mr. Wilson, some time after his arrival at Shanghae, proceeded to Hankow, one of the newly opened stations in the north, to labour in conjunction with the Rev. Griffith John. In this most promising sphere, Mr. W. devoted his best energies to the acquirement of the language, and to a variety of important duties all tending to promote the future prosperity of the Mission. The subjoined correspondence will serve to show how eminently qualified was our dear and excellent friend for the work upon which he had entered, and how deeply his death, which occurred on the 11th August, will be lamented.

LETTER FROM REV. GRIFFITH JOHN.

"Hankow, August 14th, 1863.

"My dear Brother,—The news which this mail will bring you is very distressing. Mr. Wilson is no more. Quickly and unexpectedly has he been removed from among us.

"He was taken ill of dysentery on the 2nd inst. Till the evening of the 8th he kept gradually declining; still no serious issue was apprehended; but on the morning of the 9th a decided change for the worse took place, and it soon became evident that his case was very serious. On the afternoon of the 10th we thought that it would be impossible for him to survive the night. During the evening, however, he rallied slightly, and we began to entertain a faint hope that he might yet be spared; but on the following morning another unfavourable change set in, and during the whole day he kept sinking, and about midnight breathed his last.

"I feel his loss keenly. Mr. Wilson was no ordinary man. If his life had been spared, he would have made one of the best Chinese scholars, and one of the most efficient missionaries. His greatest ambition was to be *in China* a fit and a powerful weapon in the hand of his Master. In his attempt to become this,—a somewhat advanced age for commencing a new and a difficult language, a weak constitution, extreme diffidence and modesty of temperament, a shrinking from doing things incorrectly or by halves, and a strong aversion to attempt what he did not feel sure he could accomplish,—these and such as these were formidable barriers on the way of his progress. In view of them, many would have retired from the field, and sought a less arduous and more congenial sphere. But this our brother could not do. He believed that it was God that brought him to China, and that he must obey—that he must go on—that he could not retire without proving himself unfaithful to his God, and unworthy of the trust committed to his charge. Hence he determined to march forward, advancing daily, if not with rapid strides, still with a firm and sure step, till the last barrier would be swept away, and the last obstacle safely surmounted. Had God spared his valuable life, I believe his efforts would have been crowned with success, and his anticipations realized.

"In the removal of our departed brother, I feel that I have lost a most valuable friend, the Society has lost a noble-hearted Missionary, and this community has lost a godly man. Hankow will never see a more truthful, upright, conscientious, God-fearing, and Christ-loving man. Why such a man should be removed so early from his labours is very mysterious to us. 'Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His throne.' Oh! what a consolation it is to know and believe that it is love that sits on the throne of

the universe, and wields the sceptre of universal dominion. 'It is the Lord; let Him do what seemeth good in His sight.' Notwithstanding the removal of the good from this evil world, where they are so much needed, still we know that His glorious purposes are ripening fast.

"Our dear brother's death was triumphant. For three days did he contemplate death, and gaze on eternity without dismay. Calmly did he view the great waters rolling at his feet, and tell us, as he was about to march forward, 'The waters are not pleasant, but it is all singing beyond.' 'Brother, is it well?' I inquired, as he was about to breathe his soul into the hands of his Saviour. 'Yes,' replied he, 'it is well! All well!' 'Is Jesus with you now? Do you feel His presence?' 'Oh, yes!' was the answer; 'He is the avenger of all His enemies, but the Saviour of all that believe.' He died in perfect peace, his soul resting on the Almighty arm of his loving, living Redeemer. To him Jesus was all in all, and the Cross his only boast. My dear friend's life was that of the righteous, and his death was glorious.

"His smitten and sorrowing widow endures her trial with Christian meekness and resignation. To her he was a most tender and an ever-watchful husband. Her loss is great indeed, and she feels it deeply. I affectionately and earnestly commend her and her dear children to your tender regard and kind consideration.

"I remain, yours very truly,

"Rev. Dr. Tidman." (Signed) "Griffith John.

We have much pleasure in inserting the following communication from the Rev. Josiah Cox, an esteemed Missionary Brother in connexion with the Wesleyan Society, addressed to the parents of Mrs. Wilson, and consisting of extracts from his journal:—

"Hankow, August 13th, 1863.

"My dear Mr. and Mrs. Bruce,—As I take up my pen it occurs to me that I can scarcely fulfil my purpose better than by copying an entry made in my private journal.

"August 9th.—Poor Wilson is dangerously ill of dysentery; but, almost against hope, the prayers offered to God for him lead me to expect his recovery.

"13th.—Alas! the hope of the above entry was doomed to disappointment. After remaining for two days on the verge of death, with alternations between a slight hope and the heaviest fear, he died at 12.20 A.M. of yesterday, and was buried last night, in the new cemetery, at 6 P.M. I was with him during the last few hours of his life, and at his death. It was an occasion never to be forgotten. I heard but little of what he said. He spoke in a low and very feeble voice, and it was the privilege of Mrs. W. and of John to catch those latest utterances. His mind was clear; he was in perfect peace, and spoke of Christ and the things of Christ with remarkable richness, fulness, and firmness of thought. It was as though one from the heavenly world was speaking to us, or as though on a still unruffled lake one beheld the tints and beauty of the heaven above. I caught the following sentences: to a remark about his children, he answered, 'The Lord reigneth. I can leave them with Him. If it were not so, it would be very hard *indeed* to leave them to this cold, cold world.' Mr. John came in and said, 'My brother, give me your parting

blessing.' He answered, 'My blessing is of poor value; however, May God bless you—in your own soul, in your health, and in your family—in each member of it. And may He bless you in your work; in the native church; and oh! may you have many, many souls as the crown of your rejoicing in that day.' Then, offering his hand, he continued: 'We part good friends. Oh, may we meet again; meet to enjoy pure, unsullied friendship for ever.' He now offered me his hand, and said, 'The same to you, Cox; God bless you, and make you a blessing; and don't darken your mind by groundless suppositions, but walk in pure and fervent love to your life's end.' Afterwards, apparently thinking aloud, he said, 'Jesus is the avenger of all that disbelieve, and He is the Saviour of all them that put their trust in Him.' He also gave parting words to his wife, and afterwards to two young Christian friends who were present, Mr. Edwards and Mr. Soule. Presently, John asked, 'Is all well, Wilson?' 'Yes, all's well—*All is well!*' These were his last words before disease affected his mind. His last kiss to the two dear children was an affecting sight. 'Mary,' he said, 'Mary, dear, be good; hear what mamma says to you, especially what she says about Jesus. Mary! papa wants Mary by and by to come to papa.' The calm, earnest, heavenly manner in which these words were spoken cannot be conveyed in narration. It was grand and holy to hear a dying man so speak.

"About half an hour before his death mental disorder was evident; violent delirium came on, which exhausted his remaining strength, and left him quiet and peaceful. Then the wheels of life gradually slackened, paused, and *stopped.*

"I shall never forget that parting scene; and may I never forget Wilson's example. May I be careful to follow his words of counsel to me; and also, by the grace of God, his thorough integrity; his constant devotion to duty; his humbleness of mind, his gentleness, his goodness, faith, patience, and his charity. He lives in my memory as an embodiment of them. I think I have not met another character so pure as Wilson's; and I loved him *deeply.*

"Many things might be said of his excellent character, but that is not my design, nor to you, my dear Mr. and Mrs. Bruce, is that necessary. Still, when the loss of him fills the heart with grief, one cannot but call them up before the mind. Our Hankow Mission, in losing him, his prayers, his careful judgment, his sure ability, and his fidelity ever to be relied upon, has suffered a great loss! Our Master knows, but only He, how it can be repaired.

"When I came up here, a stranger missionary of another name and society, he did me great kindness. Though occupying but the half of a house of very small dimensions, he placed his study at my disposal, and helped me in every way. I became a member of his family, and soon admired and honoured him for his devoted love of wife and child. Ah! how great is their loss.

"But I must not run on. Only a word or two more. Mr. John is a noble-hearted colleague, and will do all that a brother's heart can suggest for the bereaved family. Mrs. Wilson is esteemed highly wherever she is known; and though in a land far off from home, she has many friends who deeply sympathize with her in this heavy calamity.

"I doubt not that you will find 'great consolation' in the character and the promises of God. I pray that you may be enabled to trust your child—too soon

tasting the bitterness of a widow's portion—and your grandchildren to the parental love of God, 'Casting all your care upon Him.'

"With my respectful compliments and very sincere condolence,

"I am, my dear Mr. and Mrs. Bruce,

"The Missionary Brother of your departed Son,

(Signed) "JOSIAH COX.

"P.S.—Nearly the whole community of merchants, and all the Chinese members, attended Mr. Wilson's funeral. His character was appreciated and held in high respect."

DEATH OF MRS. ASBURY, OF MIRZAPORE, EAST INDIES.

MRS. ASBURY, the wife of the REV. S. R. ASBURY, B.A., left this country with her husband so recently as August, 1861, and on arriving at their appointed sphere of labour, the city of Mirzapore, in Northern India, our excellent friend at once applied herself to the study of the language, and to the general duties of the Mission, with a zeal and earnestness which afforded ample proof that her heart and soul were in the work. But Mrs. A.'s physical constitution was too frail to withstand the influence of a tropical climate, and she sunk to her rest on the 23rd of August, amidst the deep regrets not only of her bereaved husband, but also of the entire missionary community with which she was associated.

LETTERS FROM REV. S. R. ASBURY AND REV. DR. MATHER.

"Mirzapore, August 28th, 1863.

"MY DEAR DR. TIDMAN,—It is now my most painful task to inform you that my beloved wife departed to her heavenly rest on Sunday morning last, 23rd inst., about half-past six, just before the bell began to ring for the Hindustani service. She was taken ill on Saturday morning, but we saw no cause for alarm till the evening, when the disease had told fearfully on her weakened frame. She had been much better lately, and had been talking of having some of the children to teach in the house, as she was not strong enough to go to school. Though she was unable to take much active part in the Mission, the influence of her example was, I am sure, most widely and beneficially felt. All with one voice praise her gentleness and unobtrusive piety. It is an irreparable loss to myself and to my dear little daughter; but it is the Lord's doing. He doeth all things well.

"Cholera has been very prevalent here in India this year, and my dear wife's symptoms partook of the nature of this dreadful disease.

"Please excuse a longer letter now, and believe me,

"Yours very truly,

"REV. DR. TIDMAN." (Signed) "S. R. ASBURY.

"Mirzapore, August 27th, 1863.

"DEAR BROTHER,—It is my painful duty to inform you that dear Mrs. Asbury has been removed from us by death. Three or four days previous to the painful event she was in much better health than usual, and could not only sit up, but walk a short distance without suffering. On Thursday previous to her death my daughter drank tea with her, and as she had received some overland letters, she was in high spirits, though necessitated to keep the recumbent position

during the whole evening. On Saturday morning the diarrhœa returned, and there was also vomiting, though we heard nothing of it. We were not aware that she was worse than usual till Saturday evening, when my dear wife went down to Mr. Asbury's house, and then learned that the illness of our dear friend had assumed a most serious character. The violence of the disease could not be arrested, cramp ensued, and all symptoms of cholera. My dear wife, being the only female friend in the Mission available, was with her all night; and early on Sunday morning, the 23rd inst., as the bell was being rung for the seven o'clock service, the released spirit of our friend passed away to join the congregation of the blessed in the heavenly temple.

"She was loved by us all; and had the frail tenement of her body been able to respond to the aspirations and purposes of her mind and heart, she would have been a thorough missionary. The spirit was willing, but the flesh was weak. She often lamented her comparative uselessness, but she never lost heart, and was full of hope that God would raise her up to be a healthy and vigorous labourer.

"I am, yours faithfully,

"Rev Dr. Tidman." (Signed) "R. C. Mather.

APPEAL ON BEHALF OF THE IMPOVERISHED CHRISTIANS OF MADAGASCAR.

The Rev. William Ellis gives the following statements in reference to the "poor saints," whose privations and sufferings often awaken his sympathy, and on whose behalf he solicits the aid of the Churches at home:—

"There are many sincere Christians, generally the immediate descendants or relations of those who lost all in the days of persecution, who are at times in extremely necessitous circumstances. Few weeks pass in which I have not modest, quiet applications, or informations of distress which I cannot but relieve; and a number of strong stout well-made shirts for men, and strong white calico or strong print dresses for women and girls, would be truly acceptable and really needed articles of clothing to very many. But, if they had the material, they would find little difficulty in making or getting it made up. A very favourite dress among the women is a very strong calico cloth, made something like a bed-gown, buttoned at the throat with three or four small mother-o'-pearl buttons, with long sleeves, buttoned at the wrists, the dress reaching to the ankles. Over this they wear the loose scarf or lamba, of white or any other colour. Some plain dresses sent by Mrs. Ellis were very serviceable."

ARRIVALS ABROAD.

Rev. J. C. and Mrs. Vivian, at Raiatea, Society Islands, South Seas, April 26th.

Rev. John Hay and Mrs. Hay, *en route* to Vizagapatam, and Rev. J. J. Dennis, *en route* to Nagercoil, at Madras, August 18th.

The Rev. Julius Kessler and Mrs. Kessler, Rev. R. G. Hartley, M.A., and Mrs. Hartley, Rev. B. Briggs and Mrs. Briggs, and Rev. James Pearse and Mrs. Pearse, at Mauritius, *en route* to Madagascar, on or about September 5th.

MISSIONARY CONTRIBUTIONS.

From September 18th to October 17th, 1863.

A Friend, by Hon. A. Kinnaird, M.P. 200 0 0
Legacy of late D. Ginger, Esq., per J. K. Kilpin, Esq. 100 0 0
F. Richardson, Esq. 100 0 0
R. P. Wood, Esq. ... 10 0 0
Rev. S. Minton 0 10 0
M. Z. 0 5 0
Young Ladies at Mrs. Kidd's, Kensington, for Mrs. Corbold's School, Madras 2 0 0

For the Madagascar Mission.

J. E. Dunt, Esq. 5 0 0
F. 5 0 0
A. S. Hobson, Esq... 1 1 0

Mr. W. Hyslop, for the Widows' and Orphans' Fund ... 1 0 0

Battle Bridge Congregational Church.

Juvenile Association 3 7 3

Bedford Chapel.

Contributions per Mr. Beale 31 6 0

Hare Court Chapel, Canonbury.

R. Cunliffe, Esq., for the Memorial Churches in Madagascar..... 100 0 0

Holloway Congregational Church.

Per D. McNeil, Esq., on account..... 5 16 0

Marlborough Chapel.

Per Mr. Jeffery, on account 16 3 8

Offord Chapel.

Sunday School, for two children at Santhapooram, to be called John Pulsford and Jane Poulton 6 0 0

St. John's Wood Congregational Church.

Senior Classes for the Native Girl, H. M. Watkins ... 1 10 0
Mrs. and Miss Wild's Class, for Mrs. Wilkinson's School ... 1 0 0
2l. 10s.

Westminster Chapel.

Collected by Mrs. Dennis, Senr., for a boy in the Rev. J. J. Dennis's School, Nagercoil, India.

Miss Minter..... 0 5 0
Miss Cook 0 3 9
Mr. Elger 0 5 0
Mr. and Mrs. G. Dennis..... 1 0 0
A Friend..... 0 1 4
Mr. and Mrs. Dennis, Senr..... 1 4 11
3l.

Contributions for Trinity Chapel, Breadnut Bottom, Jamaica, per Rev. T. H. Clark.

W. H. Avery, Esq.... 1 0 0
T. Avery, Esq..... 1 0 0
Ed. Barnett, Esq.... 1 1 0
Mrs. Bell..... 0 10 0
Thos. Crowley, Esq. 1 0 0
Master W. Christian 0 10 0
Miss M. Christian .. 0 10 0
Joseph Cooke, Esq. 1 0 0
Rev. John Fernie ... 0 2 6
John Gould, Esq. ... 1 0 0
Isaac Hadley, Esq., and daughters..... 1 0 0
Hy. Lloyd, Esq..... 1 0 0
W. Lyon, Esq..... 0 10 0
Elisha Mander, Esq. 0 10 0
Innis Nisbett, Esq. 0 5 0
Ed. Robinson, Esq.. 0 10 0
Mrs. F. Rayner 1 0 0
S. Stephens, Esq. ... 1 0 0
Joseph Williams, Esq. 1 0 0
Hy. Wilmot, Esq. ... 1 0 0
John Webster, Esq. 0 10 0
R. H. Taylor, Esq.... 0 10 0
B. Taylor, Esq. 0 10 0
Small Sums 0 1 9
17l. 0s. 3d.

Contributions for Infant School in Jamaica, per T. H. Clark.

Miss Matilda M. Martin..... 0 2 6
Mrs. Southall 0 5 0
Miss Phipson 0 2 6
Miss Tabbera 0 1 0
Mrs. Cadbury 0 5 0
15s. 0d.

BEDFORDSHIRE.

Cotton End.

Contributions per Rev. J. Frost 8 0 0

Dunstable.

Rev. S. E. Dodge.

Mr. Squires, Treasurer.

Lord's Day Collections..... 5 4 0
Public Meeting 3 4 0
Mr. Squires .....(D). 1 0 0

Boxes.

Mrs. Squires..... 2 6 6
Mrs. Baldock 0 19 8
Miss Willoughby ... 0 18 6
Miss D. Batchelar... 0 16 6
Miss M. Burt 0 12 7
Mr. Osborne..... 0 12 6
Mrs. Hollis 0 10 0
Mrs. Dodge 0 10 0
Miss Harriss 0 9 6
Mrs. Warren 0 8 10
Miss Battison 0 8 8
Miss E. Gravestock 0 8 1
Mrs. Mullings..... 0 6 9
Miss Impey 0 5 9
Miss Maddocks 0 4 11
Miss Allen 0 4 7
Mrs. Smith 0 4 3
Miss A. Elliott..... 0 4 1
School 0 3 10
Mrs. Mouse 0 2 6
Charlotte Bettle..... 0 2 0
Mrs. Clarke 0 2 0
Mrs. Bull 0 1 11
E. Olney..... 0 1 10
M. Snoxell..... 0 1 5
Fractions 0 0 0
Exs. 10s. *20l. 5s. 2d.*

CUMBERLAND.

Auxiliary Society, per W. Wilson, Esq.

Cockermouth.

Rev. R. Hall.

Collected by—

Richd. Ed. Banks ... 1 11 4
Eliza Brown..... 2 6 11
Lily Coulthard 0 17 0
Sarah A. Hodgson... 3 13 5
Ann E. Huddart..... 1 9 1
Rev. R. Hall's Family Missionary Box... 1 5 3
Sunday Morning Collection 6 12 10
Do., Evening 2 15 0
Wednesday, Public Meeting 5 2 5
Exs. 6s. 9d. *25l. 6s. 6d.*

Whitehaven.

Rev. W. Place.

Juvenile Association.

Collected by—

Miss Higgins 1 3 6
Miss Kitchin 1 1 6
Miss Lowden 1 14 0
Mrs. John McGowan 1 15 4
Miss Mary McGowan 2 16 4
Collected by Misses Hampton, Muncaster, and Garnett, for Annabella Wardlaw, Native Girl, at Vizagapatam 3 0 0
Miss M. F. Muncaster's Missionary Box 1 0 0
Missionary Sermons 4 3 9 8
Sabbath School 3 5 10
Public Meeting 21 4 8
Exs. 24s. 6d. *79l. 6s. 4d.*

DERBYSHIRE.

Auxiliary, per Rev. H. Ollard.

Bakewell.

Subscriptions and Collections 2 3 9

Repton and Barrow.

Rev. W. D. Ingham.

Repton Collection, &c. 3 4 0
Barrow Collection... 1 9 4
W. Sale, Esq. ...(S.) 1 1 0
Mr. T. Bates.....(S.) 0 10 0

Missionary Boxes.

R. Sale, Esq. 1 6 0
Miss Cox 1 0 0
Children 0 2 1
Exs. 10s. 5d.; *8l. 2l.*

Charlesworth.

Rev. J. Wilson.

Collection, less expenses 6s. 7d. 4 13 0

DEVONSHIRE.

Braunton.

Rev. E. Thomas.

Sermons..... 3 13 8
Meeting 2 16 10
Collected by—
Miss Skinner 1 5 5
Miss Reed 0 5 1
8l. 1s.

Brixham.

Rev. H. Cross.

Missionary Boxes... 0 19 5
Missionary Prayer Meetings 0 6 8
Village Station 0 12 0
Sabbath School 0 8 6
Sabbath Services ... 3 10 0
Public Meeting 1 14 0
Exs. 7s. 6d.; *7l. 3s. 1d.*

Chumleigh.

Collection 1 6 1
Miss Norrington's Box 0 8 0
Mr. Carr..... 0 5 0
1l. 19s. 1d.

Exeter.

Castle Street.

Rev. D. Hewitt.

Collections at Anniversary Sermons and Public Meeting..... 32 15 3
A Friend..... 15 0 0
47l. 15s. 3d.

Exmouth.

Ebenezer Chapel.

Rev. W. T. Bull, B.A.

Collections 3 7 0
Miss Warren 1 1 0
Mr. J. Walters 0 10 0
Missionary Boxes... 2 5 0
Smaller Sums, by J. Walters 0 10 5
Exs. 12s. 6d.; *7l. 18s. 5d.*

Lapford.

Rev. J. Parsons.

W. Croote, jun., Esq., Treas.

Public Meeting 2 17 0
Received since 0 10 0
Sabbath School 0 15 6
Hollacombe 0 10 0

Boxes.

Miss Thorne 0 2 2
Miss Parsons 0 2 6
Master Davy 0 2 7
Master Pike..... 0 3 9
Miss Lawrence 0 5 0
Mrs. Reed 0 7 6
Exs. 4s. 10d.; *5l. 11s. 2d.*

Topsham.

Rev. S. M. Bell.

Collections, less expenses 8s. 3 2 4

DORSETSHIRE.

Blandford.

Per M. Fisher, Esq.

Collection 6 7 7

Wareham.

Per Mr. C. Selby.

Collection 5 7 6
Pupils of Mr. Skewes 0 15 0
6l. 2s. 6d.

Wimborne.

Rev. J. Keynes.

On account 7 0 0

ESSEX.

Auxiliary Society, per T. Daniell, Esq.

Colchester.

Lion Walk, on account 70 0 0
Stambourn. Per S. Tabor, Esq. 7 1 6
77*l.* 1*s.* 6*d.*

Maldon.

Rev. J. G. Hughes.

Mr. J. Wood, Treasurer.

Missionary Sermons	18	4	1
Rev. R. Burls	2	0	0
Mr. Belsham	2	2	0
Mr. Bentall	2	2	0
Mrs. Beckmore	2	0	0
Mr. W. Butler.....	1	0	0
Miss E. Carter	0	10	0
Mr. J. Foster	2	2	0
Mrs. J. Foster	1	1	0
Mr. H. Foster.....	2	2	0
Mrs. I. Foster.....	1	1	0
Mr. C. Foster	0	10	6
Rev. J. G. Hughes...	1	1	0
Mr. Hicks.....	1	1	0
Mr. May.....	1	1	0
Dr. G. P. May	1	1	0
Miss E. P. May	0	5	0
Late Mrs. Piggot ...	2	2	0
Mr. Piggot	2	2	0
Mr. A. Piggot	1	1	0
Mr. J. Piggot	1	1	0
Mrs. Sadd	1	1	0
Miss Smith	1	1	0
Mr. Wood	2	2	0
Mrs. J. B. Wood....	1	1	0
Mr. Wilmshurst ...	2	2	0
Mr. Youngman	1	1	0
Collected by Miss F. May.....	5	9	11
Ditto, for Indian Children.....	6	3	9
Collected by Miss Dunnett.....	5	2	7
Ditto, by Miss H. Dunnett's Box ...	0	4	0
70*l.* 17*s.* 10*d.*			

GLOUCESTERSHIRE.

Bristol Auxiliary Society.

W. D. Wills, Esq., Treas.

Balance of 1862-3 ..	211	2	11
On account of 1863-4	1000	0	0
1211*l.* 2*s.* 11*d.*			

Redmarley, Newent.

Mr. J. Beach.....(A.) 2 0 0

HAMPSHIRE.

Southampton.

Interest on the Legacy of the late Mr. Hughes 5 16 6

HEREFORDSHIRE.

Huntington.

Rev. W. Jones.

Collection	1	5	5
Sabbath School	0	9	3

Boxes.

J. Worthing.....	0	9	6
T. Worthing.....	0	0	4

Gore, Radnor.

Collection 1 16 8

Boxes.

Mrs. Price.....	0	5	11
Mrs. Watkins	0	5	5
Miss F. Bound	0	5	0
Exs. 3*s.* 6*d.*; 4*l.* 14*s.*			

KENT.

Ashford.

Countess of Huntingdon's Sunday School..... 0 16 8

Tunbridge Wells.

Auxiliary Society, per Mrs. Joshua Wilson.

Michaelmas Quarterly Collections.. 11 6 4
Rev. C. Langton(A.) 3 0 0

LANCASHIRE.

East Auxiliary Society, per J. Sidebottom, Esq., on account 259 13 11

Manchester.

C. K. Lings, Esq. (L. S.) 10 10 0

Bolton.

St. George's Road.

Rev. W. H. Davison.

Collections, per Mr. R. Shaw 20 0 0

Belmont.

Mr. Naylor, per Mr. Lever 2 0 0
22*l.*

West Lancashire Auxiliary Society.

S. Job, Esq., Treasurer.

Crescent Chapel.

First half year's grant, from the Weekly Contribution Fund 92 0 4
For support of two girls in Miss Cowen's School, Bhowanipore 8 0 0
For support of John Kelly, at Mr. Rice's School, Bangalore 3 6 0
Missionary Boxes... 12 6 2

Kirkdale Chapel.

Collection, per Mr. T. King 5 15 9

Waverтree Chapel.

Collection, per Mr. Wilding 16 17 7

Toxteth Chapel.

Collection, per Mr. T. Robinson..... 5 11 9

Berkeley St. Chapel.

Collection, per Mr. S. Hollewell..... 4 0 0

Richmond Fair.

Sunday School, for Madagascar Fund, per S. Perkins..... 2 7 7

Salem Chapel.

Sunday School, for do... ..... 4 13 3
154*l.* 12*s.* 5*d.*

Legacy of the late Mr. Atkin 78 1 8

Rainford.

Interest on the Legacy of the late Mr. Rosbotham... 9 6 6

Southport.

East Bank Street Congregational Chapel.

Rev. J. E. Millson.

For Widows' Fund.	12	0	0
Ladies' Working Society	11	0	0
Collections	27	1	6
Miss Bailey	1	0	0

A Friend, per ditto, for Memorial Church in Madagascar 1 0 0

Collected by—

Miss Greatbach.....	8	0	0
Miss A. Gasquoine .	3	14	0
Miss Hodge	2	18	0

Rev. J. E. Millson, for Girl in India, Marian Millson ... 2 0 0
Missionary Prayer Meeting 4 0 7

Sabbath School.

Juvenile Working Society..... 6 0 0
Native Teacher, J. E. Millson..... 10 0 0
Girl in India, Sarah Greatbach 4 0 0
Missionary Boxes... 12 12 9
105*l.* 0*s.* 10*d.*

West End Congregational Chapel.

Rev. J. Chater.

Collections	26	19	2
Public Meeting	10	0	0
Missionary Boxes...	2	9	1

Collected in School, for Memorial Churches in Madagascar 6 0 0
Exs. 50*s.* 1*d.*; 148*l.* 5*s.*

Including 79*l.* previously acknowledged.

LINCOLNSHIRE.

Bourne.

Rev. D. Horscraft.

Collection 2 11 0

Brigg.

Ladies' Working Society, per Mrs. Bradley, for the Native Teacher, William Martin (half-year)..... 5 0 0

MONMOUTHSHIRE.

New Inn.

Interest on the Legacy of the late Mr. E. Wren..... 3 0 0

NORFOLK.

Creake.

Rev. C. Hargreaves,

Contributions..... 1 12 6

NORTHAMPTONSHIRE.

Market Harborough.

Rev. W. Clarkson, B.A.

Mr. J. Nunneley, Treas.

John Chater, Esq...	10	0	0
Sir W. Brooke, Bart.	1	1	0
R. B. Heygate, Esq.	2	0	0
T. Heygate, Esq.....	1	1	0
Mr. Nunneley	3	0	0

Rev. W. Clarkson, B.A. 1 0 0
Mr. J. Gilbert..... 1 0 0
Mrs. Toller 1 0 0
Mr. I. Clark 1 0 0
W. Andrews, Esq.... 1 0 0
Mr. H. Huckett 0 10 0
Mr. J. Sulley 0 10 0
Mr. Brown 0 10 0
Mr. Dalby..... 0 10 0
Mr. Newbolt..... 0 10 0
Miss Chater..... 0 10 0
Miss E. Chater 0 10 0
Mr. Monk 0 8 8
Mr. Wiggins..... 0 8 0
Mr. Branstone 0 6 0
Mrs. Marshall..... 0 6 0
Miss Freshwater ... 0 6 0
Mr. R. Goward 0 5 0
Mr. Spell..... 0 5 0
Mr. Simpkin..... 0 5 0
Mr. Buswell..... 0 5 0
Mr. W. Symington . 0 5 0
Mr. W. Harris..... 0 4 4
Mrs. Harris 0 4 4
Mrs. Clark..... 0 4 4
Mr. Northern 0 4 4
Mr. E. Falkner 0 4 4
Mrs. Smith 0 4 4
Mrs. Trasler..... 0 4 0
Miss Jackson 0 4 0
Mrs. Talbot..... 0 4 0
Mrs. Prosser 0 4 0
Smaller Sums 0 6 0
Missionary Sermons 14 5 0
Missionary Boxes... 1 14 4
Sunday School Boxes 7 1 9
54*l.* 0*s.* 9*d.*

Northampton.

B. S. 10 0 0

NORTHUMBERLAND.

Alnwick.

Clayport St. United Presbyterian Church.

Collection, less expenses, 6*d.*..... 3 0 3

Morpeth.

Rev. W. Ayre.

Collection 8 16 0

Collected by—

Miss Reay.....	0	10	11
Miss E. Hopper.....	0	8	9
Small Donation	0	2	4
9*l.* 18*s.*			

NOTTINGHAMSHIRE.

Worksop.

Per T. J. Pearson, Esq.

Contributions..... 10 0 0

SOMERSETSHIRE.

Bath Auxiliary Society.

J. W. Templer, Esq., Treas.

Argyle Chapel.

Rev. W. H. Dyer.

Collection	32	19	5
Juvenile Meeting ...	3	9	2
Dr. Bell	5	0	0
Mrs. Bell	5	0	0
Juvenile Tea Meeting.....	3	0	0
Collection at Lecture	5	8	8
Sacramental Offerings for Widows' and Orphans' Fund	10	0	0
Ladies' Association, per Mrs. Spender.	28	13	8
Juvenile Association, by Miss Finigan and Miss McMichal	38	10	6
Children, for Madagascar	2	12	6
Small Sums	0	6	3

Collected by Miss Kent and Miss Saunders, for the Native Teacher, W. Jay, 29th Annual payment 10 0 0
Exs. 69*s.* 2*d.*;
141*l.* 10*s.* 11*d.*

Percy Chapel.
Rev. R. Brindley.

Contributions	58	10	5
Special Fund for China and India	27	11	0
Auxiliary, on account	25	0	0
	252	12	4

Fulwood. The late Mrs. R. Welman (A.) 2 2 0

Taunton.

North Street Sabbath School 5 9 6

Wellington.
Rev. J. Le Conteur.

Quarterly Subscriptions	5	1	11
Collections	6	15	1
Sunday School	1	5	8
Private Boxes	0	16	8
Mr. Thorne	1	1	0
Mrs. Cuff	2	0	0
A Friend	1	0	0
Widows' Fund	1	0	0
Two Boys at Trevandrum	6	0	0

Exs. 32*s.* 4*d.*; 23*l.* 8*s.*

STAFFORDSHIRE.

Wolverhampton.

Per S. Dickinson, Esq. 57 0 0

SURREY.

Dulwich.

Sunday School 1 15 6

Egham Hill.

Collected by Miss Wilkinson (now Mrs. James Atkins), for the Support and Education of Female children, under the care of Mrs. W. E. Morris, Tirapoor, South India.

Mr. and Mrs. Wilkinson, for one child	5	0	0
John Remington Mills, Esq. M.P. (D.)	5	0	0
— Sutherland, Esq.	1	1	0
Mr. I. Wilkinson	1	0	0
Mr. and Mrs. R. J. Wilkinson	1	0	0
Mr. J. Atkins	1	0	0
Rev. G. Robbins	0	5	0
Alfred Wilkinson	0	14	0
	15*l.*		

Mitcham.

Zion Chapel.
Rev. T. Orr.

Missionary Sermons	8	14	4
Sunday School	0	14	2
Missionary Boxes in ditto	0	19	10
Miss East (A.)	1	1	0
Miss Deporte, Subscription and Collection	1	1	0

Sunday School, for the Memorial Church in Madagascar 4 6 5
16*l.* 16*s.* 9*d.*

Richmond.

Auxiliary, per Miss Blyth, on account 3 7 6

Sutton.

J. Atkins's Missionary Box 0 5 5

SUSSEX.

Hastings.

Mast. E. B. Broomhall, for the Institution at Madras. 1 0 0

WORCESTERSHIRE.

Worcester Auxiliary Society.
E. Wall, Esq., Treasurer.

Bromsgrove.
Rev. R. Tuck, B.A.
Sabbath School Classes.

Mrs. Amiss	1	9	3
Miss Jones	0	5	4
Mrs. Witheford	0	5	0
Mrs. Pearce	0	5	0
Miss Witheford	0	4	5
Mrs. Tuck	0	1	9
Miss Bourne	0	1	2
Miss Warner	0	1	1
Infant Class	0	6	6
Mr. Witheford	1	14	0
Mr. James	0	6	0
Mr. Halfpenny	0	5	7
B. Witheford	0	4	0
Mr. Laughton	0	3	11
Mr. Amiss	0	3	1
Mr. Sandford	0	1	5
Mr. Turton	0	0	6
E. Perkins, Esq., Superintendent	6	0	2

For Chapel at Madagascar.
Classes.

Mrs. Amiss	0	7	1
Mrs. Tuck	0	5	3
Miss Witheford	0	3	0
Mrs. Pearce	0	2	9
Miss Halfpenny	0	1	10
Miss Witheford	0	1	9
Miss Jones	0	1	7
Miss Bourne	0	1	0
Infant Class	0	2	4
Mr. Witheford	0	11	0
Mr. Halfpenny	0	3	0
Mr. Amiss	0	1	0
Mr. Sandford	0	1	3
Private Cards	0	5	0
B. Witheford	0	3	8
Mr. Laughton	0	1	7
Mr. Turton	0	1	6
Mr. James	0	1	0
Fractions	0	0	8
E. Perkins, Esq., Superintendent	2	16	2

Family Boxes.

Mrs. Mann	0	13	6
Mr. B. Witheford	0	10	0
Mr. Amiss	0	10	0
Mr. Weaver	0	8	11
Miss Weaver	0	7	5
Miss Buckingham	0	6	2
Miss Albut	0	4	9
Mrs. C. Witheford	0	3	1
Mr. Scriven	0	2	1
Miss Ann Witheford	0	1	1
Wichbold School	1	2	0

Subscriptions.

James Barrow, Esq.	1	1	0
Mrs. Barrow	1	0	0
Mrs. Carter	1	0	0
Sacramental Collection	2	0	0
Missionary Sermon	3	10	0
Public Meeting	2	0	0
Catshill School, for Madagascar	0	5	6
Do. for General Fund	0	9	5
Superintendent, Mr. Thos. Parry	0	9	5
Family Boxes	0	9	11

Exs. 23*s.*; 32*l.* 18*s.* 8*d.*

Dudley.

Sacramental Collection	5	15	9
Missionary Sermons	19	4	5
Afternoon Address to Schools	2	7	6

Subscriptions.

J. Wood, Esq.	1	1	0
J. Tandy, Esq.	1	1	0
W. Harrison	1	0	0
J. Hall, Esq.	1	1	0
J. Cooper, Esq.	1	1	0
L. Jewkes	1	0	0
Ladies' Association	23	10	7
Sunday Schools	7	15	6
Missionary Boxes from Schools	2	9	5
Collected by Rd. Pickrell (a blind man)	0	9	0
A Thank Offering by a friend	4	0	0
For two Orphan Children at Mirzapore	6	0	0
For Native Teacher James Dawson, by J. Whitehouse, Esq.	10	0	0

Ex. 24*s.* 6*d.*; 80*l.* 14*s.* 8*d.*

Worcester.
Rev. J. Bartlett.

Sacramental Collection	7	10	3
Do., from Ombersley	0	5	0

Annual Subscriptions.

R. Padmore, Esq.	1	1	
Edwd. Wall, Esq.	1	0	0
Mr. G. Joseland	0	10	6
Miss Chilvers	0	6	0
D. Everett, Esq.	2	2	0
Rev. J. Bartlett	1	1	0
Mr. C. Martin	0	10	0
T. R. Hill, Esq.	1	1	0
Rev. T. Dodd	1	1	0
E. Gilham, Esq.	0	10	6
E. Evans, Esq.	1	1	0
Mrs. W. Hill	1	1	0
Mrs. Taylor	0	10	6
For Native Teacher, Richd. Evans, Esq., by T. R. Hill, Esq.	10	0	0
For do. do., Catherine Bickerton Evans, by Mrs. E. Evans	8	0	0
For Native Schools in India, by Mrs. George	0	5	0
Young People's Auxiliary, per J. Holland	11	6	0
Angel St. Home Sunday School, Mr. Handcock	4	16	2
Special for Madagascar	2	10	0
Lock St. Sunday School, Mr. H. Fern	1	0	3
Missionary Boxes	9	8	6
Missionary Sermons	31	3	8

Ombersley Chapel.

Collected by Rev. C. Y. Potts	1	4	3
Missionary Boxes	0	6	3
Sunday School Box	0	6	0

Lowesmore Chapel.

Missionary Sermons	7	5	5
Missionary Boxes	0	10	0
Master Wardley's box	0	12	0

Hallow Chapel.

Collections	0	10	6
Mr. Breckule's box	0	5	11

Crossway Green Chapel.

Collections in Miss Pardoe's box	1	6	9

Leigh Sinton Chapel.

For Rev. J. Jones's School, Island Maré, by J. Jones	8	3	1
By Mast. Millchapp			
Rann	0	13	8
By Miss Wilcox	0	11	7
Ellen Wilham's box	0	10	5
Sermon	2	7	11
Miss Smith	0	16	0
	11*l.* 13*s.* 4*d.*		

North Malvern.
Rev. D. K. Shoebotham.

Missionary Sermon	2	14	5
Public Meeting	2	16	6

Subscriptions.

Miss Boden	5	0	0
Rev. P. C. Turner	1	0	0
Mr. Thos. Turner	1	0	0
Count Wengreeski	1	1	0
Doct. Grindrod	1	1	0
Collected by Miss Hopkins	1	2	9
Mr. Wark's Missionary Box	0	17	3
Sabbath School Box	0	12	7
Mrs. Beresford's box	0	10	6
Special for Rev. J. Jones's School, Island Maré	3	1	0
Miss Jones, do.	0	16	0
Miss Tranter, do.	0	4	9

Malvern Link.
Rev. W. Lucy.

Missionary Sermon	3	12	1
For Madagascar	1	0	0
26*l.* 8*s.* 10*d.*			
	269	17	5
Less Expenses, part County	5	14	11
	264	2	6

Wollaston near Stourbridge.

Sunday School Juvenile Offerings, per Mr. T. R. Southall 7 18 9

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